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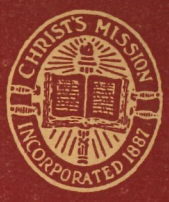

THE POPE MOBILIZES FOR WAR

INTERNATIONALIZING THE COLLEGE OF CARDINALS

PROTESTANT-CATHOLIC CONFLICT IN MEXICO

CATHOLICISM'S MORAL CODE

CATHOLIC CATECHISM TAUGHT IN PUBLIC SCHOOLS

WHY THE NAZIS PERSECUTED PRIESTS

PROTESTANTISM MUST ARISE OR PERISH!

• • •

April, 1946

229 WEST 48TH STREET, NEW YORK 19, N. Y.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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Vol. 7 *(New Series)* APRIL, 1946 No. 4

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The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol. 7 *(New Series)* APRIL, 1946 No. 4

The Pope Mobilizes His Church for War

NEWSPAPER reporters were amazed at the militant speech of Pope Pius XII to his new College of Cardinals last February 20. Herbert L. Matthews of the N. Y. *Times* styled it the *"mobilization of world Catholicism,"* and a call to *"open war."* He agreed with other correspondents in Rome that at last the Roman Catholic church has openly and officially declared its aim for world-wide political power.

Over and over again the Pope insisted upon the recognition of the "supranational" character of the Roman Catholic church, and made it plain, as the conservative N. Y. *Herald Tribune* of February 23 put it editorially, *"that it is the deliberate intention of the Catholic church to move more actively into mundane affairs."* The Pope himself passionately declared: *"The church must reject, more emphatically than ever, that false and narrow concept of her spirituality, which would confine her, blind and mute, in the retirement of the sanctuary."*

How much politics and how little spirituality the Pope desires may be seen from the fact that he mentioned the word *"church"* no less than *fifty-three* times, and *"Christ"* only *three* times.

In this impassioned bid for world power by the Catholic church, the Pope also declared: "Only the church can bring men back from the shadows to the light; "The supranational character of the church is to give lasting shape to the foundations of society; *"Let us put our trust in her."* Everything in the social order, he said, should be in accord with the church, *"without prejudice to its hierarchical structure."*

"Rome or Russia!" "The Vatican or the Kremlin!" This is now the battlecry of Roman Catholic spokesmen. *"Protestantism is a spent force,"* they declare, and can only save itself from being devoured by the red dragon of Russia by joining with Roman Catholicism.

In this 400th-anniversary year of the death of Martin Luther, Protestants must answer this challenge with their old battlecry: *"Onward Christian soldiers. . . .!"*

EDITORIAL NOTES AND COMMENTS

HOW CARDINALS ARE MADE

THE SECRET CONSISTORY held in the Vatican on February 18 for the creation by Pope Pius XII of 32 new cardinals, like everything else in the Roman church, traces its origin to a similar practice in the government of Imperial Rome of the Caesars. The Roman emperors also convoked their "Sacred College" of councillors to consult on matters of importance to the empire.

Here are some of the events that take place in the making of new cardinals:

1. At the secret consistory the Pope consults only with those already members of the "Sacred College." He announces the names of the new cardinals and asks the traditional question: *"What is your opinion?"* But he does not wait for an answer from the cardinals present, nor is any discussion allowed. For today, under Jesuit control, the Pope is much more of a dictator than he used to be. The Catholic church was more democratic before the Jesuits came on the scene than it is today. There was a time when the Pope had to consult with the other cardinals before making public his choice of new members. The above formula has now become a mere rhetorical question, and new cardinals—and bishops—are appointed solely by Papal dictate.

2. On February 20, two days after they were named, the new cardinals received the 'red hat' from the hand of the Pope, together with the cardinal's ring, with a topaz or ruby stone. These are personal gifts from the Pope to each new cardinal. When placing the red hat on the cardinal's head, the Pope says:

"In praise of God Almighty, and as adornment of the Holy Apostolic See, receive thou the red hat, the mark of the singular dignity of the Cardinalship, as a sign that for the advancement of the Holy Faith, for the peace and tranquility of the Christian people, for the growth and preservation of the Holy Roman Church, thou must proceed undaunted even unto death and to the shedding of thy blood."

3. The next day, February 21, the new cardinals met in public with the Pope to swear their three oaths: of allegiance to the Sacred College; of loyalty to fulfill the duties of a cardinal, and to safeguard the rights of the Sacred College.

4. All the foregoing is concluded by the curious ceremony when each newly-created cardinal kneels before the Pope who opens and closes the mouth of each of them, to symbolize the secrets they are sworn to keep.

ATTACKS ON LUTHER

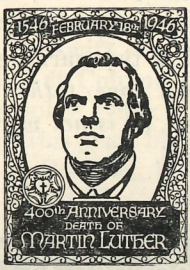
A BARRAGE OF ABUSE against Martin Luther from the Catholic press was started early in this year 1946, which is the 400th anniversary of the death of the great priest-Reformer of the sixteenth century. It was obviously intended to forestall the just praise of this famous converted priest that Protestant journals will not fail to print throughout this year.

One of the most scurrilous attacks against the hero of the Reformation has come from the Catholic weekly *The Register*. It was begun in its issue of January 6, and continued in subsequent issues. It calls him "a psychopathic;" that he taught license instead of liberty; that "Luther's system in-

evitably led in time to a rejection by many of all religion;" that he was responsible for Hitler and totalitarianism, and that he twisted the Scriptures by teaching that we are saved by faith and not by works. *"We do not say that he was insane,"* the writer declares. *"We do say that he had no right to tamper with traditional Christian teaching."*

We feel sure that not only American Lutherans, but all Evangelical Christians will drown out these pitiable lies against Luther and the blessings of the Reformation by spreading just praise of him throughout the length and breadth of this free land that owes so much to him. Jewish people also may justly join in these enconiums of Luther, for only in Protestant-democratic countries have Jews been given equal rights with Christians.

MARTIN LUTHER MEMORIAL STAMP



Actual size. The stamps are printed in colors.

A Poster Stamp commemorating the 400th anniversary of the death of the Great Reformer, Bible Translator, Author, Preacher and Hymn Writer, has been issued by the American Lutheran Publicity Bureau, 1819 Broadway, New York 23, New York. These poster stamps come in sheets of 50 and cost 50¢ per sheet.

WHO WAS THE TRAITOR?

ONE OF THE TOP SECRETS of the war was the reason why the plane in which the actor Leslie Howard was lost was allowed to start from Lisbon to England in August, 1943. It is now revealed that Winston Churchill was to have traveled on the plane. But the Allied Intelligence knew that the Germans knew this fact and allowed the doomed plane to proceed on schedule, without Churchill, so as not to let the Germans know that the Allies had broken their code.

An added fact is that the Vatican also knew of the secret, as can be seen from an item in THE CONVERTED CATHOLIC MAGAZINE for February 1944, which records that Father Arthur Holmes, vice-president of the English Catholic Seminary in Lisbon, was scheduled to take the same plane but was prevented by Vatican or Gestapo agents from boarding it. The Jesuit magazine *America,* in its issue for October 30, 1943, reported this fact about Father Holmes as follows:

> **"About to take off from Lisbon in the party which included Leslie Howard, noted English actor, a message was given him [Holmes] to report at either the British Embassy or the Papal Nunciature. Neither office, however, had any knowledge of the call. Father Holmes was still trying to unravel the puzzle when news arrived that the plane on which he was to have been a passenger, had crashed."**

If Vatican or Gestapo agents did not warn Holmes, then it must have been someone in the Allied Intelligence who endangered the whole course of the war and millions of American lives to save this Catholic prelate from death.

A Congressional investigation of this matter should be demanded.

FALSE LOYALTY

THE CONVERSION of a priest is primarily an effort to preserve his self-integrity. It calls for disloyalty to a grandiose institution for selfish reasons. For in spiritual matters one must be selfish, since salvation is necessarily something solely between the individual soul and God.

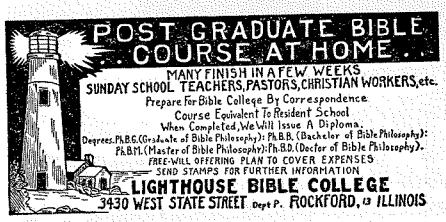
It has been well said that many will not hesitate to compromise the things of God for the sake of an institution, but few will compromise an institution for the sake of God. That is the choice before a priest when he discovers that his church organization is an obstacle to his spiritual welfare. For absolute loyalty to the organization is a requisite for salvation in the Roman Catholic church.

This is not the case, however, with Protestant clergymen, since a Protestant minister may oppose his church organization without jeopardizing his soul's salvation. He may change to another denomination without loss even of social prestige or economic standing, or he may continue to preach the Gospel without membership in any church institution whatever.

There come times in the life of everyone when it is treasonable to be truthful, and to be loyal is to be falsely true. This is especially the case with many otherwise honest priests of the Catholic church. They consider themselves irrevocably tied to an organization that they believed at first to possess the only way of salvation for themselves and the whole world. By the time they become aware of the deception practised upon them, they say it is too late and too difficult to leave it. To remain within the organization and admit the deception, they say, is like being disloyal to the mother that bore you, or to be like an officer of a bank who, knowing the bank is crooked, warns depositors to withdraw their money from it. Thus they remain loyal to the church and become untrue to themselves.

The self-integrity of a priest in this position is soon completely lost; it is swallowed up like a drop in the ocean of loyalty to and dependence upon his church's external organization. His spiritual degeneracy is complete. He trusts blindly to the church to cover up his sins and to save him, and he teaches the same to his people. He will fiercely resent any criticism of this unquestioning false loyalty, for he has no other hope to which he can cling.

Forgotten is the warning of Christ: "*If any man love father or mother more than me, he is not worthy of me*" —Matt. 10:37.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PROTESTANTISM MUST ARISE OR PERISH

BEFORE we are driven into the fatal whirlpool of a third world war, Americans should fully inform themselves concerning the forces that are driving us into it. Whether we agree or disagree with the views of the Roman Catholic church, no one can deny the fact that its spokesmen and its press are openly building up public sentiment that must inevitably lead to war against Russia. Archbishop McNicholas of Cincinnati, for instance, recently stated, according to the Catholic *Register* of January 6, that, "*War with Russia is inevitable.*" Every page of Catholic newspapers—all of them official organs of Roman Catholic dioceses and religious orders—reeks with hate and incitement to war against the Soviet Union.

Following is a sample of what is preached on public platforms by the highest prelates and most outstanding laymen of the Roman Catholic church. It is from a speech delivered by (Mass.) Judge John E. Swift, supreme knight of the Knights of Columbus, at a banquet at the Copley Plaza in Boston on January 20 of this year, in the presence of Archbishop Cushing, Governor Tobin, Mayor James M. Curley, Senator David I. Walsh and a host of other prominent people. Judge Swift declared in part, as reported in the Boston *Post* of January 21:

"The sinister forces that now dominate the world are feverishly hastening, behind the false front of anti-Fascism, to precipitate a minority revolution and to foist a communistic government on Catholic Spain and Catholic Argentina, so that, once the tyrant's heel has spiked the neck of those hapless nations, the blood of American boys can be spilled to quench all hope of Spanish or Catholic emancipation . . . All the world knows that Godless Russia has torn the Atlantic Charter to tatters and enslaved millions of our fellow Catholics, all the way from Finland and Poland to Catholic Austria and Yugoslavia and almost to the very gates of Rome."*

This call for a holy crusade against Russia is multiplied a thousand times in Catholic newspapers and magazines, and is repeated daily from mouth to mouth among Roman Catholic people everywhere you go. By the time it reaches the people, it has descended to the stage of obscene anti-Semitism, pro-Nazi venom against Russia and that "so-and-so" Roosevelt "who forced us to fight the Nazis to please the Jews." From a Catholic medical doctor in one of New York's largest hospitals the other day we heard repeated against

KNIGHTS OF COLUMBUS BANQUET IN BOSTON

To the right of Archbishop Cushing are supreme knight Judge John E. Swift and Governor Maurice J. Tobin. Second from the Archbishop's left is Boston's Mayor James M. Curley—who continues to be mayor despite the fact that he has been convicted of using the mails to defraud.

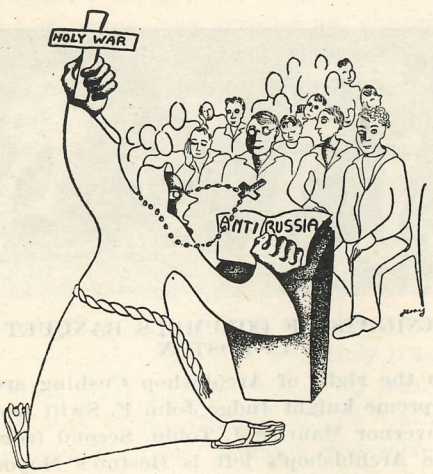
* Because of this speech of Judge Swift, and other denunciations of the United Nations Organization, at this Catholic banquet, Boston was turned down as site for the UNO.

the Jews, the Russians, and Roosevelt, everything that Hitler taught his Nazi storm troopers. Hitler's body may be dead, but his spirit is very much alive and speaks in our midst today. He will triumph when the war against Russia, that the Catholic church is quickly building up as a holy crusade, is upon us.

The Vatican needs a successful war against Russia, since it is the only way in which it thinks it can regain its lost power over the nations of Europe. The tragedy of it is that Protestant America is being urged to side with the Roman Catholic church against our former ally that held the Nazi hordes in check for two years, at astronomical costs in blood and suffering, while we mounted our victorious offensive that sent Hitler and his minions to their doom.

There surely must be some way in which the vast majority of Protestants and liberty-loving Americans can be made to rise to the momentous occasion and keep the vengeance-seeking Catholic forces on one side, and the trigger-nervous Russians on the other, from clashing over our heads and engulfing us and all we hold dear and precious in utter ruin. If the grit and power of America's Protestant forebears cannot now be revived and rise above these threatening forces on both sides of us, then there will be an end to everything that has gone before.

Like Atlas, Protestant America must be able to carry the weight of the world alone or see it atomized as a result of the clashing interests of Rome and Russia.



Above cartoon is NOT an exaggerated picturization of the way in which venom is being spewed out against Russia in all Catholic newspapers today, from Catholic pulpits, and by teachers in Catholic schools. "War with Russia is inevitable," Catholic spokesmen say.

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THE PROTESTANT-CATHOLIC CONFLICT IN MEXICO

By L. H. LEHMANN

THE GROWING TENSION between Protestants and Catholics in Mexico should receive the serious attention it deserves. Catholic opposition there has increased to such an extent against Protestant missionary activities that Dr. Gonzalo Baez Camargo, Mexico City correspondent of *The Christian Century*, recently warned that this Catholic opposition had grown into *"a fierce campaign which aims at the complete extirpation of freedom of worship south of the Rio Grande."* A recent article in *Catholic Digest* puts the blame for the danger of "a disastrous interreligious war in Mexico that could spread to South America" on the "Protestant campaign" to convert the Mexicans to Evangelical Christianity.

The arguments for the Protestant side may be summarized as follows:

1. In the view of Dr. Robert E. Speer, Presbyterian missionary executive, Protestantism, which is free from superstition, which teaches Gospel Christianity and which is socially uplifting, can alone meet the needs of Central and South American people; the Roman Catholic church has not given the peoples of Latin America the teachings of Christianity, but rather the beliefs and practices of a thinly disguised paganism; the people as a whole do not want the Catholic religion and revile their priests.

2. Other reasons in favor of Protestant freedom to preach the Gospel in Mexico and other Latin-American countries are the low moral standard, the poor character of the Catholic priesthood, and the assurance that Evangelical Christian teaching can bring about a self-cleansing of the Catholic church itself.

3. The uplifting work already accomplished by Protestant missions in Mexico is proof of the need for further expansion of their activities. The Methodists are building a hospital in Mexico City at the cost of 300,000 pesos and are adding ten new churches in leading cities. The Presbyterians have greatly increased their work in 22 of its states. A library of Christian literature has been set up by grants of the Hazen Foundation, and Christian Student movements have sprung up in many places. The Salvation Army last year distributed two million copies of the Gospels, and the Lutherans are sending missionaries into many backward parts of the country.

Dr. W. Stanley Rycroft, director of the Committee on Cooperation in Latin America, puts it succinctly as follows: *"The Catholic Church, which had a monopoly for 400 years, has somehow lost its grip on the minds and hearts of the people of Latin-American countries. ..Latin America is at a formative, foundation-laying period of its history, and needs a vital faith by which to live, and a Gospel that will remake the social and moral fabric of its life."*

Against these Protestant arguments, the Catholics object as follows:

1. This Protestant "invasion" of Latin-American countries is a danger to the efforts to create a better understanding between them and the United States.

2. Protestant missionary activity creates fears among Mexicans of a plot of 'Yankee Imperialism' to oust the Catholic church and to put Protestantism in its place as a part of its political and commercial aims.

3. "Attacks on Protestants," says the above-mentioned article in *Catholic Digest*, "however deplorable, are isolated and generally inspired by such incidents as Protestants distributing anti-Catholic tracts at the very doors of the Basilica de Guadalupe, Mexico's most revered Catholic shrine."

Sinarquism, it says, "although it has the approval of many Catholic leaders, is a non-political movement." It also makes excuse for the Catholic boycott of Protestant firms in Mexico as "misguided efforts" on the part of Catholics who misunderstood the Pastoral Letter of the Archbishop of Mexico who ordered, not a campaign of persecution against Protestants, but rather "a Catholic campaign of prayer, faith and instruction to counteract Protestant propaganda."

4. Protestants, it is further alleged, "in 88 years of work, have won the allegiance of scarcely 500,000 of the country's 20 million population," and Evelyn St. John Waugh, an Episcopalian who became a Roman Catholic, is quoted as stating that the prospects of Protestant sects in Mexico are "slight," and that the possibility of their ever founding a national Evangelical church independently of American financial aid is "inconceivably remote."

5. Catholics in Mexico do not need Protestant inducement of a new charter for social development, since "soial tendencies were manifested by Catholic leaders long before communism attempted to exploit the Mexican proletariat." The late former President Calles is even quoted as having stated before he died that "Mexico's salvation is Catholicism."

What is not brought out, however, by the Catholic side is the motivating fear of the Catholic church that acceptance by Latin-American peoples of the teachings of Evangelical Christianity would undermine the *political* power of the Catholic church in the South American continent. This fear has been intensified

VIRGIN OF GUADALUPE

ABOVE PICTURE SHOWS THE 100-YEAR-OLD CARVED STATUE OF THE VIRGIN OF GUADULUPE ON OLVERA STREET IN THE MEXICAN COLONY IN LOS ANGELES, CALIF.

It is one of many replicas of the original statue at the shrine of Guadalupe near Mexico City where celebrations, styled "A week of Idolatry" by 'Tiempo,' were held last October for the 50th anniversary of the crowning of the statue.

HERE IS SHOWN THE SOLID GOLD, BEJEWELLED CROWN FOR THE STATUE OF THE VIRGIN OF GUADALUPE.

by the loss of political power by the Catholic church in Europe since the collapse of Nazi Germany and Fascist Italy and the spread of Leftist and anti-Clerical influence in former Axis-dominated countries. To make up for that loss, the policy-makers of the Catholic church have placed all their hopes on extending their influence to win both North and South America to the Catholic cause. Protestant missionary activity in Latin America, not communism or 'Leftism,' is the one great obstacle that stands in the way of this pressing ambition of Roman Catholic strategists.

Mexican leaders, who are not Protestants but who are concerned over the growing political power of the Catholic church, are conscious of this fact that the conflict between Protestant and Catholic forces in Mexico is not so much religious as political. They are fully aware that the plan of the Catholic church is to "kill two birds with the one stone," namely, to wipe out Protestant competition in religious matters, and by this means keep the people of Mexico under the political control of the Catholic church. This was clearly brought out by the fearless editorial of Martin Luis Gúzman in a recent issue of his paper *Tiempo,* that caused an immediate storm of abuse and threat of boycott from Catholic circles. His house was stoned and he barely escaped with his life.

Stressing that *Tiempo* "is respectful of all true religion, *but not of manifestations by which a militant and invasive religious interest endeavors to enthrone itself and enslave all,*" editor Gúzman called attention to the "week of idolatry" that accompanied the celebration of the 50th anniversary of the

MEXICAN CONTRAST: RICH CLERGY - POOR PEOPLE

crowning of the statue of the Virgin of Guadalupe last October. Following are some extracts from his stirring editorial:

> "*Tiempo* considers as a danger to the peace of the Mexican nation, both materially and spiritually, the activities of the Catholic church when all restrictions against it are lifted by the civil authorities. For then, as history proves, Catholicism converts itself into an instrument of political and social predominance endowed with indisputable force, since the Church alone may speculate with its supposed power of being able to open the doors of heaven to those who

obey her and to close them to those who rebel or do not follow her teachings.

"*Tiempo* does not believe that unity of the Mexican nation can be realized under the trusteeship of the Catholic church; on the contrary, it believes that the doctrines taught by the Catholic church have always been an irreducible cause of disunion, because Catholicism denies freedom of thought, free inquiry and demands from men spiritual attitudes which are most humiliating, such as consenting to and having faith in absurd dogmas, and of accepting practices that are destructive of the human personality, such as auricular confession and the meddling of the priest, supposedly as the representative of God, in the life of the family."

Criticizing the humiliating obeisance paid by otherwise cultured and intelligent men, from editors of newspapers on down the line, to such frauds as the supposed apparition of the Virgin of Guadalupe, *Tiempo's* editor speaks frankly of the idolatry practiced at the above shrine, and calls it "an insult to reason and contrary to the prestige of Mexico as a country endowed with a cultured and thinking class" for newspapers to talk of "*the enthronement of our Holy Mother, the Virgin of Guadalupe,*" that "*the Brown Virgin is the Queen of Mexico and of all America,*" and that "*her altar is the Throne of Wisdom.*" These, he says, could be dismissed as childish, were it not that they contain the germ of great possible harm. Continuing, the editorial states:

"*Tiempo* qualifies as idolatrous practices, contrary to the decorum of a mature nation, the worship that was offered while the crown and sceptre were carried in procession on pillows of red velvet, and as pagan, worldly and irreverent, the singing to the Virgin of the same *Mãnanitas* that all-night revelers sing on their way home in the early hours of the morning.

"*Tiempo* considers the whole thing a corruption of the Mexican intellect, and an ominous danger to the future of Mexico to turn over the people, defenseless and ignorant as they are, into the hands of the clever, subtle and experienced organization of the Catholic church."

Here, then, is the answer to the constant insistence of the Catholic church that its religious beliefs and practices alone must be protected by the State and kept free from criticism or interference. It is the old story of feeding the masses of the simple people with superstitious beliefs and making them trust in the 'power' of idolatrous shrines and miraculous apparitions. It is all accompanied by the outward profession of enhancing the glory and power of God, but in reality to sustain and increase the power of the church's organization.

"*Poor Mr. God!*" as a wise Italian proverb says. "*He gets blamed for everything!*"

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One of Emperor Hirohito's sons is called Prince Mashito Yoshinomiya—"*Prince of Genuine Righteousness.*" One of the Pope's titles is *Sua Santita di Nostro Signore*—"*The Holiness of Our Lord.*"

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INTERNATIONALIZING THE COLLEGE OF CARDINALS

By J. J. MURPHY

THE SUDDEN MANEUVER of the policy-makers of the Catholic church to internationalize the College of Cardinals took the world by surprise when the names of the thirty-two new cardinals were announced by Pope Pius XII last Christmas Eve.

The surprise would have been less if the general public realized that one of the secrets of the Roman church's political power is its ability to make swift and apparently sweeping changes in its external organization and propaganda front—without sacrificing any of its basic reactionary principles. This shift in tactics within the church's narrow sphere of medieval principle can be accomplished more easily in modern times, because today the church is completely under the domination of the Jesuits who are masters of policital opportunism.

For practically 600 years the controlling power of the College of Cardinals has been in the hands of Italian cardinals who always had a majority of members in the College and elected Italian popes. When the Jesuits, after the Reformation, first took over the power of the church they approved this custom, for Italian prelates were so uneducated and naïve that they furnished a good front behind which the Jesuits were able to centralize and gain control of the international Catholic church. In addition, since Italy then lacked any national movement, there was no danger of Italian prelates being tempted to sacrifice the political welfare of the church to that of their native country, as might have been the case if a French or German cardinal were elected pope.

There was a time, before the Jesuits came on the scene, when popes and cardinals and bishops of the Roman Catholic church showed signs of liberal tendencies. But the Jesuits condemn these as having helped bring on the Protestant Reformation. The Jesuit Father Robert I. Gannon, president of Fordham University, for instance, once vilified these pre-Reformation rulers of the church as follows:

"It was the Italian Popes themselves—the Popes and Cardinals and Bishops of the Renaissance—who buffeted the face of Christ and tore His seamless garments into shreds. For they were a lot of dead pagans who paraded as living Catholics, dressed in the holy vestments of the priesthood and soaked with the spirit of the world."

After the Jesuits took over power in the Catholic church, they saw to it that there would be no more popes of this kind, either elected or allowed to live.

In recent years there have arisen several reasons why the Jesuits preferred to shift control of the College of Cardinals out of Italian hands. One is that Italian prelates today have become extremely nationalist. Another is that the modern trend, especially postwar, is toward internationalism. Thus, the more international the Catholic church can appear, the greater will be its prestige and political power under the guise of a "neutral, international state."

But a still greater reason is that the

Jesuits themselves are essentially international both in organization and aims. The General of the Jesuits, the Black Pope, has been frequently a German, a Frenchman, a Pole or a Hollander. Their one and only aim has been to gain greater power for the Roman church, regardless of nationalities. It is only natural that the Jesuits used naïve Italians to get control of the church, but once their control was universal they moved to internationalize it. For in this as in everything else they considered their own Order the model and pattern of what the whole church should be.

Now in these post-war days, when the Jesuits have proved to their satisfaction that their control of the universal church is unchallengeable, they can safely discard Italian control which they no longer need. In its place they plan to substitute an international facade, in keeping with the shift of power toward America, by appointing for the first time a large number of cardinals from the American hemisphere. This maneuver has attained its purpose, for the press everywhere has hailed it as proof that the Roman church is becoming more 'democratic' and international.

Actually this shift of papal props in no way changes the reactionary principles and aims of the Roman church. It would have a century ago, when all mid-European bishops and American bishops were appointed independently of the Jesuits. But today every bishop is appointed indirectly by the Jesuits in Rome, regardless of what country he belongs to. As a result there are practically no bishops who are not subservient to the Jesuits or who would even dream of contesting their control of the church. The one or other dissident who has a black mark against him, like Archbishop Curley of Baltimore and Washington, will never be named a cardinal or given the power to vote for a pope who might resent Jesuit control.

Cardinal Spellman is typical of the subservient, Jesuit-dominated prelate of today. As far as the Jesuits are concerned, he is just as safe and obedient as the most simple-minded Italian prelate ever was. He even took his Jesuit political mentor, Father Gannon of Fordham University, with him on his recent trip to Rome, just to make certain that he would not make a misstep that might displease the Jesuits. With such non-Italian prelates as Spellman, the Jesuits can attain their objectives much easier behind a non-Italian, international facade—even if Spellman were made pope.

It should not be overlooked that in choosing new cardinals the Jesuits saw to it that those named were as reactionary as the most medieval-minded Italian. The new cardinals of Latin America are Jesuit-trained and notoriously anti-democratic. They are all European in their outlook, and openly pro-Franco. They have vied with one another in their war on religious freedom in their respective countries.

As to the North-American appointees to the cardinalate, Cardinal Glennon is the only one who ever showed the faintest trace of liberalism. His appointment is a mere gesture of broadmindedness on the part of Rome, since he is eighty-three years old and fairly close to death. Cardinal Stritch was conspicuous before the war for his opposition against the draft and other defense measures and even during the war for speeches that belittled democracy. Cardinal Mooney worked under Jesuit eyes in the Roman Curia and diplomatic

service for years. He was considered so obedient to their wishes that he was chosen to head the archdiocese of Detroit, where Father Coughlin was the mouthpiece of Jesuit Fascism. He did his work well by allowing Father Coughlin to continue his propaganda until public opinion and government intervention condemned it as sedition in time of war and put a sudden end to it. Even then Archbishop Mooney prevented a Congressional investigation of Coughlin's sedition.

Of Cardinal Spellman little needs to be said. He has done political wonders for the Vatican around the world under the guise of his Americanism and democracy, with all expenses paid by the U. S. Goverment at taxpayers' expense. An intriguing 'false-fronter' he showed his true colors in his whitewashing of Franco as a "Christian gentleman."

Only tolerant Americans imagine that the church of Rome could undergo a change of heart. It has gained its power by force and intolerance, and knows that it can retain them only by the same means. For these reasons it must fight democracy, which brings with it higher education and freedom of thought that would spell doom to Rome's dogmas. But in its fight for reaction Rome is willing, when the need arises, of traveling under false colors. This is called its doctrine of "tolerance" which is defined in the *Catholic Encyclopedia* (XIV, 763) as "the deliberate closing of one's eyes to *evil* conditions so as not to be obliged to take measures against them."

The Roman Catholic church will tolerate democracy as long as it is forced to, but meanwhile it will work against it and, when it has been vanquished, the church will appear again in its true medieval colors of dictatorship and intolerance.

WHY THE NAZIS PERSECUTED PRIESTS

MANY have wondered why so many Polish Catholic priests were imprisoned by the Nazis, and Catholic propagandists in America have used this fact as proof that the Catholic church was not friendly to Hitler's regime. Even while these things were happening during the war, we found it very difficult to convince people that *persecution of priests under Fascism and Nazism was actually the work of the Catholic Church itself, in collaboration with the Gestapo.*

Proof of this is now coming to light. One of the first acts of the present government in Poland was to renounce the concordat between the Vatican and the former government of Poland, chiefly because the Vatican appointed German bishops in Poland to force obedience of Polish Catholic priests to their Nazi rulers. Among these was Bishop Karl Maria Splett, who was brought to trial in Danzig on January 31 of this year, charged, according to the N. Y. *Herald Tribune* report of February 2, with *"collaborating with the Gestapo..... and of causing many Polish priests to be sent to concentration camps."* Later reports from Warsaw stated that Bishop Splett had been found guilty and sentenced to eight years' imprisonment.

It should really surprise no one that Catholic church authorities should cooperate in persecuting its own priests and people if they refuse to fall in with its political plans as set by Rome. It was for this purpose that the Inquisition was established in days gone by. In our time, the Nazi Gestapo, with Catholic Heinrich Himmler at its head, was used instead. For the object of the Vatican's concordats with the Axis dictators was to wipe out all liberal groups within the Catholic church as

well as in the State, and thereby unite all of Europe in a kind of revived Roman Empire under the authoritarian control of Pope and dictators. Priests in Poland and other small countries naturally resented this and joined with their people in fighting for their country's independence, against both the Nazis in government affairs, and German bishops in church matters.

Catholics in America cannot understand this, and resent every criticism of Catholic church politics as religious intolerance. They will not believe that the most bitter enemies of the Catholic hierarchy in European countries are not Protestants or communists, *but the Catholic people and priests themselves,* who have to fight their church's policies in self-defense. What confuses the issue still more is that here and there even some bishop or cardinal will fight the Vatican in defense of their people's rights. This happened in Spain where a bishop and a cardinal opposed Franco and were ousted for so doing.

The full story of the fight within the Catholic church itself between the two warring factors of liberals and authoritarians may be seen in our book, *Behind the Dictators.*

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CATHOLIC CATECHISM TAUGHT IN PUBLIC SCHOOLS

NORTH DAKOTA is again in the throes of a conflict with the Catholic church over the teaching of the Catholic religion by priests and nuns in public schools. Complaints have been made to State Superintendent of Public Instruction A. E. Thompson that nuns employed as teachers in the public school in Selfridge, N. D., are continuing to give denominational religious instruction during school hours. Recently the Selfridge school board had assured Mr. Thompson that the practice would be stopped.

According to the Mandan (N.D.) *Daily Pioneer* of February 11 of this year, the principal of Selfridge school is a Catholic priest, Rev. Victor Heinen, and all five instructors under him are nuns. A total of 75 Catholic nuns are employed as school teachers in North Dakota's 17 school districts. On February 9, Mr. Thompson received complaints from residents of Selfridge that the nuns *"still carry on as they please and teach catechism."*

Employment of Catholic nuns as public-school teachers is legal in North Dakota, Mr. Thompson said, but not their teaching of catechism during school hours. Recently at Solen, N. D., objection was raised to priests and nuns teaching in the public school there dressed in their religious garb.

Similar instances of Catholic church encroachment on the American principle of separation of church and state in public-school education come from many other parts of the country. The matter is of serious import and needs the active interest of all freedom-loving Americans.

CATHOLICISM'S MORAL CODE

By J. J. MURPHY

[THIS is the fourth of a series of articles on "The True Nature and Structure of Roman Catholicism," which began with our issue of January, 1946. Next month's article will treat of "The Catholic Church and Women."]

A THOROUGH understanding of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its world-wide political power. It not only furnishes a pretext for invading every phase of social and political life, but is also the means by which the church holds in check its millions of adherents and dominates their aims and purposes. It is a moral system that has to be ingenious. On the one hand, it must fly the colors of abstract virtue, and, on the other, maintain for political purposes the powerful support both of those who ignore religion and those who condemn it.

The Catholic moral system as it exists today has been fashioned by the Jesuits in the war against Protestantism for which they were founded. It has two direct aims: first, to counteract the Protestant glorification of the individual conscience by establishing a moral system that will subject consciences to the guidance and dictates of a supreme and highly centralized church authority; second, to grasp and hold the allegiance both of the masses and its corrupt political leaders without either castigating their consciences or giving open approval to their immoralities. This system can be described in two words: *confession* and *casuistry.* Confession is the means of dictating to consciences by a centralized authority. Casuistry is an intricate system of hair-splitting morality out of existence.

To assure a strictly objective treatment of this study of the development and nature of the moral code of the Catholic church, the writer will not draw upon his personal experiences as a priest, but will call upon the evidence of unimpeachable authorities in the field of moral theology.

THE POWER OF THE CONFESSIONAL

Power over the human heart and the most secret of human emotions means power over the mind and will of man. This the Jesuits realize. They know too that it is in the confessional, where the soul lays bear its most intimate emotions, that control of the Catholic conscience must be obtained. Without this moral control the centralization of the church and dominance of the Vatican would be worthless.

The well-known theologian and historian, Dr. William K. Rockwell of Union Theological Seminary in New York, has expressed in the *Harvard Theological Review* the all-importance of emotionalism in Catholicism and the fact that the Jesuits made capital of it. Speaking of the extreme difficulty of the Protestant to understand the terror of Catholic emotionalism, he says:

> **"Has the thought of hell made him shiver, and the consecrated wafer made him thrill? He who cannot realistically imagine these experiences does not know the abc's of Catholicism, in the mastery whereof lies the deepest secret of the power of the Jesuits; for their ascendancy is rooted in their hold on the fears and aspirations of Catholic**

piety as directed in the confessional."[1]

How the confessional opens the way to utter passivity on the part of the penitent and to complete dominance on the part of the confessor is well put by the *Encyclopaedia Britannica* (V, 486, 11th ed.), in its article on *casuistry*:

"The medieval mind was only too prone to look on morality as a highly technical art . . . What could wayfaring men possibly do but cling to their priest with a 'blind and unexpressed faith'? Catholicism increasingly took for granted that a man imperiled his soul by thinking for himself."

The Jesuits rightly reasoned that the only way to get crucial control over the use of confessionals everywhere was by making the 'practice of the confessional' into a theological science sponsored and dominated by their Order. This they accomplished, and the new 'science' became known as *casuistry* or moral theology. After creating moral theology and managing to monopolize its teaching, they likewise succeeded in the further task of imposing it on the whole church and making it the sole guide of all priests in the hearing of confessions. Count Paul von Hoensbroech, former Jesuit priest and distinguished German scholar, emphasizes the extent and meaning of this Jesuit master stroke when he writes:

"There is no domain in which Jesuitism has succeeded so completely in forcing its domination on Catholicism as that of moral theology.... The domination of the private and public life of Catholics by means of the confessional... has been mainly brought about by the moral theologians of the Jesuit Order. The present-day Catholic morality is penetrated throughout with Jesuit morality."

[1] *Harvard Theological Review*, July 1914, page 360. Dr. Rockwell's distinguished career is given in *Who's Who*.

It would not have mattered particularly who controlled the Catholic confessional, were it not for the fact that it not only lowered Catholic morality but was strategically used for just that purpose. This formal misuse of the confessional arose with the Jesuits. A brief historical picture of just how it came about is given in the *Cambridge Modern History* (V, 81):

"But a Church, ridden by the spirit of efficiency, is likely to end in frank utilitarianism; and during the 17th century there was a continually-smoldering contest between the Jesuits and divines of a less worldly school as to exactly how far utility should be allowed to go. The great fight was over the confessional. Should priests pitch their standards high or low?

"The Jesuits argued that severity scared many away altogether—*a contingency the more to be regretted in the case of the rich and influential.* Accordingly they began a campaign to force confessors to be lax. The famous doctrine of probabilism—first broached about the beginning of the 17th century—made it grave sin in the priest to refuse absolution, if there were any good reason for giving it. And to determine what such 'good reason' was fell to the Jesuit Escobar and the Casuists. These writers developed a whole system of expedients for protecting the penitent from a too-zealous confessor. The kind of question he might ask is carefully defined. He must not cast about for general information as to the penitent's disposition, as would a physician... He must always lean toward the most 'benign' interpretation of the law; and for his guidance casuistry ran many an ingenious coach-and-four through inconvenient enactments."

Emphasis on the magic power of confession and absolution grew in proportion to the increasing laxity of the pen-

itents. If the penitent had no real sorrow or intention of reforming his life, it was only natural that the magic of absolution would come to be looked upon as the source of pardon and forgiveness. This demoralizing influence is pointed out by the *Encyclopaedia Brittannica* (V, 487) when it says:

> **"The less the Church could expect from its penitents, the more it was driven to trust the miraculous efficiency of sacramental grace. Once get a sinner to confession, and the whole work was done. However bad his natural disposition, the magical words of absolution would make him a new man . . . Human nature seldom resists the charms of a fixed standard—least of all when it is applied by a live judge in a visible court. If the priest must be satisfied with so little, why be at the trouble of offering more?"**

ORIGIN AND NATURE OF CASUISTRY

Jesuit casuistry, known today simply as Catholic moral theology, is largely the creation of passionate Spanish Jesuits with the fire of the Inquisition still in their veins. Their plan was to find a way that would *make it easy and attractive to be and remain a Catholic.* This was very necessary in Spain where Catholicism was too corrupt to generate an Evangelical Reformation.

It was also necessary at that time to find a way out of the old system of Catholic laxity and moral corruption that prevailed up till the Reformation, and at the same time to resist the influence of the Reformation started by Martin Luther in Germany and elsewhere. The task was to find a formula of morality as equally convenient as the old one, but so subtle and intricate that its laxity would not show through. This whole strategy behind the invention of casuistry is well explained by the *Encyclopaedia Brittannica* (V, 486) as follows:

> "But the casuists were drawn, almost to a man, from Italy and Spain, the two countries least alive to the spirit of the Reformation; and most of them were Jesuits, the Order that set out to be nothing Protestantism was, and everything that Protestantism was not. Hence they were resolutely opposed to any idea of reform. . .
>
> "On the other hand, they would certainly lose their hold on the laity, unless some sort of change were made; for many of the Church's rules were obsolete, and others far too severe to impose on the France of Montaigne or even the Spain of Cervantes. Thus caught between two fires the casuists developed a highly ingenious method for *eviscerating the substance of a rule while leaving its shadow carefully intact.*
>
> "The next step was to force the confessors to accept their lax interpretation of the law; and this was accomplished by their famous theory of probabilism, first taught in Spain about 1580. This made it a grave sin for a priest to refuse absolution, whenever there was some good reason for giving it, even when there were other and better reasons for refusing it."

This practice of "probabilism" proved very effective in allowing the confessor to forgive any or all sins, regardless of the penitent's dispositions, especially when coupled with the companion principle of the Jesuits that 'it is allowed to permit one evil in order to prevent a greater one.' Working with such principles it was never difficult for a confessor to convince himself that he had to absolve the obviously impenitent sinner for fear the sinner would leave the confessional in anger and commit the much greater evil of breaking with the church entirely—which in Catholic eyes is the greatest of all sins.

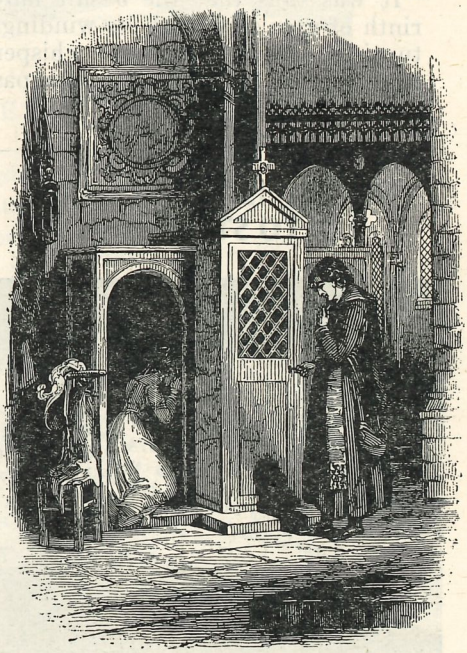
A practical example of the use of this Jesuit principle of 'probabilism' in confession may be read in the recent Catholic-propaganda novel, *The World, the Flesh and Father Smith,* by Bruce Marshal, a best-seller and selection of the Book-of-the-Month Club. On pages 16 to 22, the author describes how Father Smith forgives the sins of a dying sailor in a bawdy house: "He started off to tell the priest about all the women he had known in Buenos Aires and Hong Kong and said that he had liked the women in Hong Kong best." When the priest rebuked him for talking this way on his deathbed about the "tawdry Jezebels in foreign ports," the dying sailor spoke back and said "the women weren't tawdry at all, especially the ones in China, who had gold on their fingernails and wore black satin slippers with high red heels, and that now that he came to think of it *he wasn't sorry for having known all these women at all, since they had all been so beautiful and that he would like to know them again if he got the chance.*"

The old sailor had only a few minutes to live, so the author describes the priest as applying the Jesuit principle of 'probabilism' in the following way:

> "In despair Father Smith asked the old sailor *if he was sorry for not being sorry* for having known all these women, and the old sailor said that *yes he was sorry for not being sorry.* Whereupon Father Smith said that he thought God would understand, and *he absolved the old sailor from his sins,* pouring the merits of Christ's Passion over the old sailor's forgetfulness of God and those long-ago dresses that had made such lovely sounds."

The brilliant historian, John Addington Symonds, gives a keen analysis of the subtle process by which the Jesuit casuists are able in the confessional to dissolve concrete sins and promote moral laxity, *while at the same time glorifying abstract virtue in the pulpit.* He explains it as clearly as any Jesuit in one of his volumes that is considered a classical reference work in all universities:[2])

> "It was the Jesuit Order's aim to control the conscience by direction and confession, and especially the consciences of princes, women, and youths in high position. To do so by plain speaking and honest dealing was clearly dangerous. The world had had enough of Dominican austerity... You must certainly tell people then that indulgence in sensuality, falsehood, fraud, violence, covetousness and tyrannical oppression is unconditionally wrong.



THE CONFESSIONAL.

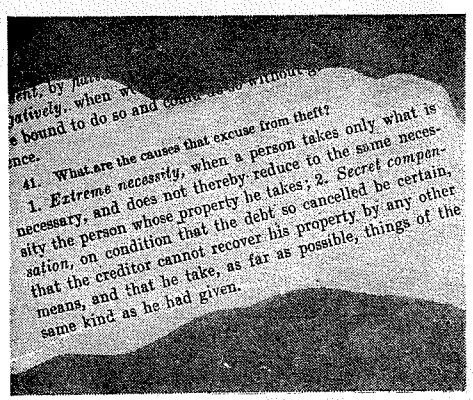
[2] Vol. VI, part 1, p. 223, entitled "Catholic Reaction." This is the sixth volume of his monumental 7-volume work, *Renaissance in Italy.*

"Make no show of compromise with evil in the gross; but refine away the evil by distinctions, reservations, hypothetical conditions, until it disappears. Explain how hard it is to know whether a sin is venial or mortal, and how many chances there are against its being in any strict sense a sin at all. Do not leave people to their own blunt sense of right and wrong, but let them admire the finer edge of your scalpel, while you shed up morsels they can hardly see. A ready way may thus be opened for the satisfaction of every human desire without falling into theological sins.

"The advantages are manifest. You will be able to absolve with a clear conscience. Your penitent will abound in gratitude... and be held secure...

"It was thus that the Jesuit labyrinth of casuistry, with its windings, turnings, secret chambers, whispering galleries, blind alleys, escape passages, came into existence."

WHEN IS IT NO SIN TO STEAL?


41. What are the causes that excuse from theft?
1. Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes; 2. Secret compensation, on condition that the debt so cancelled be certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind as he had given.

Here is a question and answer from the Roman Catholic catechism giving reasons that excuse from theft.

It is a facsimile photograph from page 297 of the Catholic *Manual of Christian Doctrine*, used in Catholic schools and colleges.

PRESENT-DAY CASUISTRY

The main contest within the Catholic church between the Jesuit casuists and their opponents was fought in France, the intellectual battleground of Europe. With the aid of the French monarchs and corrupt elements in the Roman Curia, the Jesuits after many years succeeded in triumphing over their enemies and getting them condemned as "heretics." This bitter inter-church conflict is known as the "Jansenist" controversy.

For a while the Jesuits had to hedge on some of the most extreme of their laxist views, even after their political victory. But in the middle of the 18th century appeared a naïve and fanatical Neapolitan priest by the name of Alphonsus Liguori, who took a psychopathic interest in casuistry as an escape from his own sexual obsessions. The Jesuits encouraged him, had him made a bishop, and after his death canonized as a saint and a Doctor of the Church. In so doing they won final and absolute approval for their system of moral casuistry. From then on their system of morals was gradually incorporated into Catholic theology as official and infallible teaching.

Present-day Jesuits try to escape from the accusations leveled against their Order in these matters by stating that all of their immoral teachings in the past have been discarded. Actually, however, the entire system is taught today substantially as it was in the 17th century. A few crude opinions, such as the open approval of regicide and certain other forms of murder, have been discarded. Also the name "casuistry" has generally been changed into "moral theology." For the rest the system remains unchanged. Paul Bert, distinguished French intellectual and government official, in his work,

La Morale de Jesuites, has clearly proved with chapter and verse that modern textbooks of moral theology repeat the same evil principles that were taught by the 17th century casuists.

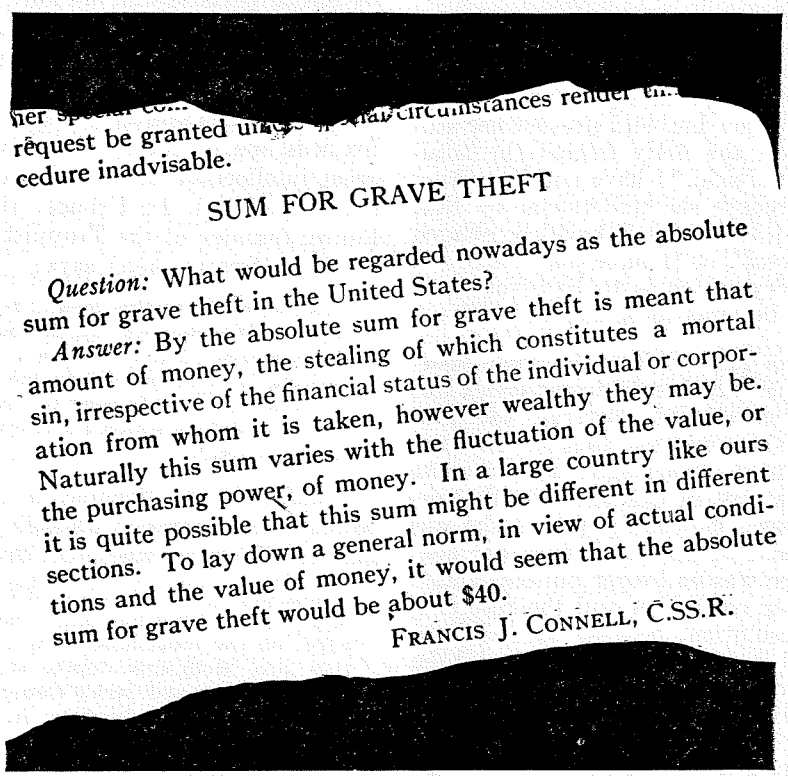
If any additional proof were needed, it can be found in the following statement of Dr. Adolph Harnack of the University of Berlin, world-famous for his knowledge of church history. Speaking of Jesuit casuistry he says:

"But the method has continued unchanged, and it exerts today its ruinous influence on dogmatics and ethics, on the consciences of those who receive and of those who make confession, perhaps in a worse degree than in any period."[3]

As an illustration of present-day Jesuits casuistry, the following extract is taken from the work of the Jesuit casuist Gury, published in Paris, in the eighth edition in 1892. Gury is the

[3] *History of Dogma* by Dr. Adolph Harnack, vol. VII, page 102. English translation published by Williams and Norgate, Oxford, 1899.

MAKING IT EASY TO PARDON SINS OF THEFT



her ... circumstances render ...
request be granted ...
cedure inadvisable.

SUM FOR GRAVE THEFT

Question: What would be regarded nowadays as the absolute sum for grave theft in the United States?

Answer: By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about $40.

FRANCIS J. CONNELL, C.SS.R.

Above is a sample of instruction to priests to guide them in judging how much money a person may steal without committing a mortal sin.

IT IS AN ACTUAL PHOTOSTAT FROM PAGES 68-9 OF THE JANUARY, 1945, ISSUE OF "THE AMERICAN ECCLESIASTICAL REVIEW," OFFICIAL MAGAZINE FOR PRIESTS PUBLISHED AT CATHOLIC UNIVERSITY, WASHINGTON, D. C.

leading authority on modern casuistry and his works are quoted on nearly every page of the moral theologies of Noldin, Sabetti-Barrett and other Jesuit authors used today as textbooks in American Catholic seminaries. This "case" is given in a work for seminarians to teach them how to solve moral problems. There are hundreds of such cases given in Gury's work or other similar volumes. This one is taken from volume I, page 183, of his *Casus Conscientiae:*

"Anna had committed adultery; she replied *first* of all to her husband, who was suspicious and questioned her, that she had not broken her marriage bond; the *second* time, she replied, after she had been absolved from her sin, 'I am not guilty of such a crime;' finally, the *third* time, because her husband pressed her still further, she flatly denied the adultery and said, 'I have not committed it,' because she understood by this, 'such adultery as I should be obliged to reveal', or 'I have not committed adultery which is to be revealed to you.' Is Anna to be condemned?

"*Anna can be justified from falsehood in the threefold case which has been mentioned.* For, in the *first* case, she could say that she had not broken the marriage bond, because it was still in existence. In the *second* case, she could say that she was innocent of adultery, since her conscience was no longer burdened with it after confession and the receiving of absolution, because she had the moral certainty that this had been forgiven. Indeed she could make the assertion under oath, according to the general opinion of theologians, plus that of Liguori, Lessius, the Salmaticenses, and Suarez. In the *third* case, she could, in the probable view, still deny having committed adultery in the sense that she was obliged to reveal it to her husband."

MORAL DEGENERACY BY CASUISTRY

Casuistry is demoralizing, not only to the layman who finds that he easily receives absolution regardless of his way of life, but also to the priest who soon learns to apply to his own conscience the methods he uses on others. The consequences become even worse, when we stop to realize that in reading moral theology, in the words of Symonds, "men vowed to celibacy probe the foulest labyrinths of sexual impurity."

It is not surprising to find that casuistry has been denounced in the strongest terms by those who are able to read the treatises on moral theology *that are written only in Latin.** Catholics as well as Protestants join in the condemnation. The saintly Bishop de Palafox was one of these. So too was the great intellectual and liberal ecclesiastic, Paul Sarpi. In France Abbot de Rancé, founder of the Trappist Order, in his *Letters* (p. 358) says:

"The morality of the Jesuits is so corrupt, their principles are so opposed to the sanctity of the Gospels . . . that nothing is more painful to me than to see how my name is used to give authority to opinions which I detest with my whole heart."

Johann Adam Moehler, a Catholic priest and celebrated Catholic theologian of the last century, declared:

"Casuistry is the atomism of Christian morality . . . and has had a poisonous effect on the innermost being of Christian life. Religious depth, stern and holy morality and strict Church discipline were undermined by it. And it was characteristic of the Jesuits to transform the inner being into mere externals that they also conceived of the

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* An English edition of Gury's *Doctrines of the Jesuits* is now available and may be had from Agora Publishing Co. at $3.00

Church primarily as a State."[4]

Lord Acton, a Catholic and father of the *Cambridge Modern History,* was one of the greatest historians of the last century. Speaking of the Jesuit Order he says:

"It matters not what cause we take up, provided we defend it well—that is [Jesuit] Probabilism. It matters not what wrong we do in a good cause—that again is the maxim that the end justifies the means, which like Probabilism, was just then in the ascendancy. It matters not whether the cause for which we sin is religion or policy—even that is paralleled by the way in which the French Jesuits... supported Richelieu in his alliance with the Protestants in the Thirty Years' War." [5]

The distinguished scholar, Dr. Adolph Harnack of the University of Berlin, on page 102 of the above-quoted volume, excoriates casuistry. The *Encyclopaedia of Religion and Ethics* (III, 240) finds his words worth quoting and prefaces them with the remark: *"The decisive terms to which an authority so great as Harnack commits himself may serve to show why casuistry has disappeared from the Protestant world and from scientific ethics."* The words of Harnack himself are as follows:

"By the aid of Probabilism the Jesuit Order understood how in particular cases to transform almost all deadly sins into venial sins. It went on giving directions on how to wallow in filth, to confound conscience, and, in the confessional, to wipe out sin with sin. The comprehensive ethical handbooks of the Jesuits are in part monstrosities of abomination and storehouses of execrable sins and filthy habits, the description and treatment of which provoke an outcry of disgust.

"The most shocking things are here dealt with in a brazen-faced way by unwedded priests.... often enough with the view of representing the most disgraceful things as pardonable, and of showing the most hardened transgressors a way in which they may still always obtain the peace of the Church...

"But all the greater appears the confusing influence of the religious system of which they were servants, when it was capable of producing such licentious subtleties and such a perverse estimate of moral principles... And all this too in the name of Christ... for one of the interests lying at the base of this system of immorality, no one can deny, was to maintain and strengthen the external grasp and power of ecclesiasticism."

It is only an understanding of Catholic casuistry that enables us to realize how it is possible for Catholics to remain in excellent standing, sacramental and social, in their church, while habitually defying church laws laid down as binding under penalty of eternal damnation. A case in point that applies to most adult Catholics in America is the church laws on birth control. According to church teaching, the practice of birth control is a mortal sin of a most henious and unnatural kind. Whoever *habitually* practices it cannot obtain valid absolution or receive communion. That is Catholic theory before casuistry goes to work on it. Actually the figures of birth control clinics and other statistics show that nearly all Catholics practice birth control. Nonetheless they continue to re-

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[4] Dr. Moehler was professor at Tuebingen University and author of the renowned defense of Catholicism, *Symbolism.* The above statement is quoted from page 23 of Professor J. B. Leu's *Beitrag zur Wuerdigung Jesuitenordens.*

[5] *Letters of Lord Acton to Mary Gladstone,* daughter of the Right Hon. W. E. Gladstone, page 114, Macmillan, London, 1913.

ceive absolution and communion regularly, enjoying excellent church standing. This is the presto-chango of Catholic morality... what is condemned in theory is lived out in practice. The church turns its head the other way and pretends not to notice it. It could reserve this 'sin' to the bishop, as it does marriage before a Protestant minister, making it embarrassing to confess it and difficult to obtain absolution for it. But it doesn't. It knows that half the Catholics would leave the church if it enforced such a law, so the church nullifies its laws in practice committing one evil 'to prevent a greater evil,' in accordance with one of the principles of casuistry.

CONCLUSION

The imposition of Jesuit morality upon the whole Catholic church loses much of its meaning if it is considered as an isolated fact. It was only part of the Jesuit master plan to centralize the Catholic church and thus obtain, through domination of the Papal curia, a whip hand over church dogma and morals, appointments and politics. The Jesuit cavalcade is briefly described as follows in the above-quoted article by Dr. Rockwell:

> "Certainly the definition of the dogma of the Immaculate Conception in 1854, the Syllabus in 1864, the definition of papal infallibility and absolute sovereignty in 1870, the condemnation of Modernism in 1907, and at this very moment the codification of canon law by the centralized authority of a papal autocracy based on divine right—these are monuments to the principle for which the Jesuits have contended on their march to power."

That was in 1912. The power of the Jesuits over the worldwide Roman Catholic church has since become so absolute and unchallengeable that it has swept away Italian dominance of the College of Cardinals, knowing that it now has over every Catholic country the same dominance that in former centuries it had over Italy alone.

But of all the corruptions the Jesuits practiced in their march to power that of casuistry was the most perverted and the most disastrous. Particularly applicable to them are the words that the distinguished President of the United States and international scholar, John Adams, wrote to Thomas Jefferson in condemnation of the priesthood:

> "My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structures they have built on the purest of all moral systems for the purpose of deriving from it pence and power, revolt those who think for themselves and who read in that system only what is really there."[6]

But in this question of Catholicism's moral code, as in all other aspects of its organization and activities, we must not rush to the conclusion that it is all arranged *consciously* for sinister purposes. To the Jesuit policy-makers of the Catholic church the control of consciences is essential to sustain and increase the church's dominance in the world. The manner in which morals are controlled matters little to them, since it is a necessary means to the attainment of what they consider the loftiest ideal in God's whole creation.

In the words of Harnack quoted above, this glorious ideal is *"to maintain and strengthen the external grasp and power of ecclesiasticism."*

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[6] Letter of John Adams, written on August 9, 1816. Quoted from the official Congressional 'Monticello edition' of the complete works of Thomas Jefferson, volume XV, page 60.

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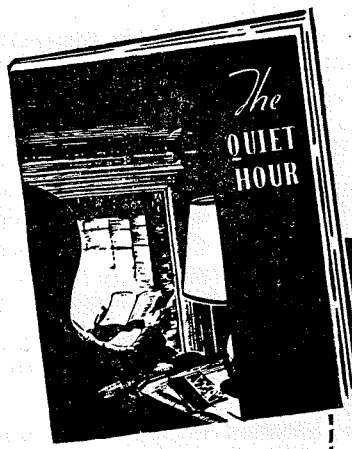

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MAIL THE COUPON TODAY

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. All texts of Scripture quoted are from the official Catholic version of the New Testament.

This month his answer concerns:

TRANSUBSTANTIATION

CATHOLICS SAY:

"The Lord Jesus, on the night in which he was betrayed, took bread and giving thanks, broke it and said 'This is my body which shall be given up for you, do this in remembrance of me.'"

"In like manner also the cup after all had supped, saying: "This cup is the new covenant in my blood, do this in remembrance of me" Cor. 11:24, 25

"Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you" John 6:54, 55

The Roman Catholic church has always interpreted these passages in a strictly literal sense, to prove the dogma of transubstantiation.

The Council of Trent decreed (Canon 2):

"If anyone . . . shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic church most aptly calls transubstantiation—let him be accursed."

In plain language the Roman church teaches that the bread and wine are truly, really, and substantially converted into the body, blood, soul and deity of Christ.

ANSWER:

If Roman Catholics take Christ's words literally when He said: *"This is my body"* why do they not take His words literally when He says in the same passage *"This cup is the new covenant"* (testament)? Was the cup literally the new Testament? Again, if they take literally the words, *"This is my body"* why not take literally the other words: "I have greatly desired to eat this *passover* with you before I suffer?" Did Christ eat his own body? He ate the lamb, which was in commemoration of the Jewish passover. He ate and gave the bread to his disciples to eat, and likewise the wine to drink in order to commemorate (in remembrance) his body and blood, which He was going to sacrifice for us: *"For as often as you shall eat this bread and drink this cup, you proclaim the death of the Lord until He comes" Cor. 11: 26*

The words *"Do this in remembrance of me"* and *"as often as you shall eat, you proclaim the death of the Lord until He comes,"* clearly prove that the Last Supper is only a commemoration of Christ who is bodily absent, otherwise how could it be done in remembrance of Him, if He were present in body, blood, soul and deity? How could it proclaim the death of the Lord until He comes if He were already present with His body, blood, soul and deity on the altar?

The apostles evidently understood these words of our Lord as we do, in a *figurative* sense. They knew that the words "this passover" did not mean the literal passover, and that the words "This is my body" did not mean the

literal body, but the commemoration of it.

It would have been contrary to the law of the Jews to drink blood, especially human blood.

In fact, not even from Peter's lips escaped an exclamation, a question. And yet, according to Roman Catholic teaching, he and the other disciples ate and drank human flesh, human blood!

Remember Peter's vision of the great sheet when Peter protested he had never tasted meat with suffocated blood. (*Acts 10:9*)

We read in the Bible:

"The seven kine are seven years" Gen. 41:26

"The ten horns are ten Kings" Dan. 7:24

"The field is the world" Matt. 13:38

"The rock was Christ" Cor. 10:4

"The seven stars are the angels of the seven Churches" Rev. 1:20

"Judah is a lion's whelp" Gen. 49:9

"Isaachar is a strong ass" Gen. 49:9

"I am the door" John 10:9

"I am the true vine" John 15:1

"These great beasts, which are four, are four kings" Dan. 7:17

Was Judah changed into the cub of a lion, or Isaachar into a donkey? Was Christ transubstantiated (changed) into a literal door, a rock, or a vine? Even Roman Catholics interpret these texts in a figurative sense.

"This bread is my body, this cup is the new covenant," have in the same manner a figurative sense as these parallel texts above.

The answer to other texts will follow in the next issue.

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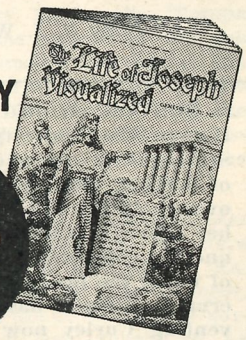

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THE PASSING SHOW

By P. J. WHELAN

► **BOSTON, claimed to be the largest Roman Catholic city in the United States, is in the anomalous position of having elected as mayor by an overwhelming majority last November James M. Curley, who was subsequently convicted by a Federal Court of using the mails to defraud. Furthermore, Boston has no way of preventing Curley now from acting as mayor, even from a jail cell. He was jailed once before for violation of the Civil Service Act, and was once forced to refund $42,629 he had taken as graft from the city of Boston. In the meantime, Mayor Curley continues to be a Roman Catholic in good standing and was recently pictured in the Boston 'Post' seated beside Archbishop Cushing at a Knights of Columbus banquet in the Copley Plaza Hotel.**

► **"PROTESTANTISM IS A SPENT FORCE," Msgr. Michael A. Chapman declared at St. Ann's Church in Back Bay, Boston, according to the Boston 'Post' of last January 28. This is being increasingly preached in press and pulpit by Catholic spokesmen to convince American Protestants that their only hope now is to join up with the Roman Catholic church.**

► **"ST. ANTHONY," according to the Catholic 'Register' of February 17 of this year, "has held a commission in the Brazilian army since 1710, advancing in rank from Captain to Lieutenant Colonel. His salary goes to the Church."**

► **THERE are more than 17,000,000 Lutherans in territories now occupied or controlled by Russia, according to 'The Lutheran' of last December 5. There are about one million Lutherans in the Soviet Union itself. More than 50% of the Germans in the U. S. zone are Roman Catholics.**

► **A FLEET of ten motorcycle cops, "with the Papal and American flags flying from the handlebars," according to the N. Y. 'Times' of February 12, led the cavalcade of cars bearing Archbishops Spellman, Glennon and Bishop Tien with their retinues through the streets of New York on February 11, to LaGuardia Airport where they boarded the 'Star of Rome' to fly to Rome to receive the Cardinal's Hat.**

► **ACCORDING to the 1945 "Catholic Press Directory," there are now 367 Roman Catholic newspapers and periodicals published in the United States, with a total circulation of 10,654,918. The figures are the result of a survey made by the official N.C.W.C. News Service. There are four Catholic daily newspapers, two in Polish, one in Lithuanian and one in Czechoslovakian.**

► A "PROTESTANT FILM COMMISSION" was organized last November in Albany, N. Y., "*to provide, distribute, and exhibit religious motion pictures,*" and to represent Protestants in Hollywood in order to encourage the production of Protestant-slanted movies. It is seeking a million dollars to finance its activities. The PFC is already supported by about 40 Protestant organizations.

► **FOUR CATHOLICS among the top-notch Nazi war criminals on trial at Nuremberg attend mass regularly every Sunday, according to the Catholic 'Register' of January 27. These are: Arthur Seyss-Inquart, former Nazi Governor of Holland; Franz von Papen, former German Chancellor; Hans Frank, former Nazi Governor of Poland; and Ernest Kaltenbrunner, Austrian Gestapo chief. 'The Register' also admits that Julius Streicher is a Roman Catholic; also General Alfred Jodl, who has two aunts who are nuns. It adds that the wives and families of all the Catholic defendants are also devout Roman Catholics.**

► **KEN HARADA, Japanese ambassador to the Vatican and a pagan, was reported in an AP dispatch in the N. Y. 'Herald Tribune' from Rome last January 25, as having been made a Knight of the Order of St. Sylvester by Pope Pius XII at a farewell audience before returning to Japan under General MacArthur's orders.**

► **SENATOR WAGNER of New York was baptized into the Roman Catholic church last January 24 and the event was given front-page space in the newspapers. Liberals of Senator Wagner's type are easily deceived by the apparent similarity between the Catholic church's economic program and that of the New Deal. They fail to comprehend Catholicism's ultimate objective that would eventually destroy all traces of liberalism in every field.**

► **CLAIRE BOOTHE LUCE, Congresswoman from Connecticut, is the latest victim to submit to the Roman Catholic church after taking instructions from Msgr. Fulton J. Sheen. She was formerly an Episcopalian, and is divorced from her first husband, John A. Brokaw. Others of note expected to fall into Msgr. Sheen's net are James Roosevelt, Walter Lippmann, and the author Louis Bromfield.**

► IN ANSWER to the unanimous refusal of the UNO to admit the Franco regime, the Spanish dictator addressed a large gathering at Segovia last February 9. According to a report of his speech in the N. Y. *Times* of February 10, the crowd responded with a "roar of applause" when Franco declared: "*The outside world does not want our experiment to succeed because it is strictly a Catholic and a Spanish experiment.*" Other nations, he said, had accomplished only a "*material* revolution," but Spain had accomplished a "*spiritual* revolution."

► SECRETARY OF STATE Byrnes' refusal to publish "*the contents of Franco-Hitler-Mussolini correspondence*" gave great encouragement to Franco's supporters, according to a wireless dispatch from Madrid in the N. Y. *Times* of February 2. Startling excerpts were eventually published on March 5.

► **IT WAS NOTED in the N. Y. 'Times' of February 16 that the French Government gave the cold shoulder to Archbishop Spellman and other Cardinals-designate when they stopped off in Paris on their way to Rome. U. S. Ambassador Caffery was on hand to greet them, but no representative of the French government, which well remembers how the French hierarchy boosted Marshal Pétain and his Nazi puppet regime.**

► **THE JESUIT, Edmund Walsh, regent of the Jesuit School for Foreign Service in Washington, D. C., has been serving on the staff of U. S. Prosecutor Robert I. Jackson at the Nuremberg trials of the 20 top-flight Nazis. According to an AP report of November 25 in the 'Tampa Tribune,' Walsh was appointed for the special task of presenting the case of the Catholic church and translating correspondence between the Vatican and the Nazi government. He has in this way secured the complete whitewashing of the Vatican's relations with the Nazis.**

► PLANS to use Vatican City as the center of a world-wide Nazi espionage ring were revealed in the captured files of Dr. Rudolph Gnauk, according to *The Grooper*, weekly newspaper of the U. S. military government in Berlin, of last January 26. As reported in the N. Y. *Times* of January 27, the Vatican's cooperation was sought in return for special concessions to the Catholic church by the Nazi regime. *The Grooper* stated that Gnauk's files did not reveal how far the project was advanced.

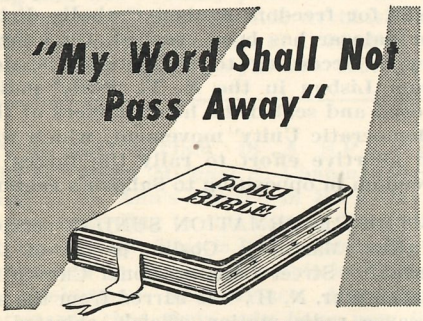
► **IN PORTUGAL, the one attempt to fight for freedom against Catholic dictator Salazar has been crushed. On February 8, according to a Reuters dispatch from Lisbon in the N. Y. 'Post,' police closed and sealed the headquarters of the 'Democratic Unity' movement, which was an abortive effort to rally the forces of freedom in opposition to Salazar's regime.**

► THE REFORMATION SUNDAY sermon of Rev. Martin L. Goslin, pastor of the Franklin Street Congregational Church in Manchester, N. H., was barred from the air because radio station officials objected to "*unpleasant references to the Roman Catholic church.*" Among such "references" was Dr. Goslin's description of Martin Luther's attack on indulgences as "*hammer blows that rang out on the crisp October air as he challenged the grafting malicious representative of the hierarchy to debate... one swift hammer blow that questioned the authority of men to dominate the God-given spirit of their fellow men.*" Continuing, Dr. Goslin also said: "*If you read the advertisement of the Purgatorian Society of Boston you would wonder if the way of death has yet been stopped by the organization of the Papacy...*"

► THE RUSSIAN NEWSPAPER *Izvestia's* charges against two of Rome's new cardi-

nals, Spellman of New York and Griffin of London, were very feebly answered by the Vatican newspaper *Osservatore Romano*, which admitted Spellman's defense of Franco and of the Vatican's friendship with Japan right after Pearl Harbor. In its reply, published in all newspapers here on January 29, the Vatican newspaper tried to excuse Spellman by stating that he likewise defended the Vatican for not launching an anti-Soviet campaign. "The same can be said of Archbishop Griffin," it stated. *Izvestia* had also charged that the 32 cardinals were selected *"to spread reactionary policies throughout the world."*

► **SEVERAL Argentine newspapers were publicized by the U. S. Embassy in Buenos Aires on January 18 as having been subsidized by the Nazis. Among them is the Catholic newspaper 'El Pueblo,' which, according to the N. Y. Times' report, received 3,000 pesos a month from the Nazis. Information was received from captured "top secret" Nazi documents, and all the accused newspapers have been Dictator Peron's stanchest backers.**



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ROME AND RUSSIA

"IT IS TRUE, as you say, that the whole world is being forced to take sides in the conflict between Rome and Russia—with a Third World War as a consequence. But there is really no comparison between the two. Rome is moribund and for the *status quo*, with the church of Rome very much the "status." It fights any interference with its "God-given rights." For close to 1,500 years Rome has dominated Western thought, and everyone knows she has not been "on the side of the angels." A change from the controlling Roman Catholic ideology in Europe might not be so bad."

—*C.A.M., Long Beach, Cal.*

* * *

SURFEIT OF CARDINAL RED

"YARDS of print in all our newspapers have been given to accounts and pictures of Rome's cardinals, a regular orgy of crimson and gold descriptions that makes the reader see red everywhere. *The last time I saw anything about Protestantism on the front page of the newspapers was when a minister poisoned his daughter.*"

—*H. T., Holland, Mich.*

HOW FRANCO LIES

IT IS RELIABLY stated that the State Department in Washington possesses 8,000 pages of documents from Nazi war files proving how deeply Franco was involved in the Axis war against the Democracies. Yet, last January 25, our newspapers published "dead-pan" a long interview between Franco and Dewitt Mackenzie of the Associated Press in which the Spanish dictator flatly denied having supported Fascist policies, and swore that he was a lover of democracy and the four freedoms.

Among his lying statements was this: *"There is freedom of religion for all in Spain."* Following is taken from an official statement to us from our State Department and published in our magazine for September, 1943:

4. Protestant Churches for Spaniards (in contra-distinction to foreigners) have no legal status and enjoy no state guarantees.

Above is a facsimile of part of a letter to us from the State Department testifying to the lack of religious freedom in Franco Spain. It is part of an official report sent at that time to the State Department from the U. S. Embassy in Madrid.

In his interview last January 24, Franco also asserted that he was on the side of America against Japan during the war in the Pacific. *"Spain was with the United States all the time in the war against Japan,"* he said. A glance at our pamphlet "Vatican-Japanese Entente" will suffice to prove how much Franco's *Falange* helped the Japanese conquest of the Philippines. Neither have Americans forgotten how Franco congratulated José Laurel after he became President of the Japanese puppet-government of the Philippines.

With regard to Franco's support of Nazism and Fascism in Europe, we have only to remember his birthday telegram to Hitler in December, 1942, which said: *"May your arms triumph in your glorious undertaking ... with sincere friendship and appreciation."* And his statement in a speech against democracy on July 17, 1942, in which he declared: *"Totalitarianism has shown itself to be obviously better. It is the only system which can save the nation from ruin."*

Only a few days after Franco's interview with the Associated Press, three Spaniards were put to death under Franco's "Law for the Supression of Communism." It can easily be imagined how conveniently such a law can be stretched to include Protestants who, in the eyes of Franco's Catholic regime, are regarded as "heretics," and "enemies of society" and therefore synonymous with Communists.

The latest Franco atrocity—the execution of Cristino Garcia and nine other Spanish Republicans—has aroused the just anger of all liberty-loving people. By the time this issue of our magazine appears, Franco and his bloody regime may be ousted by the combined action of the U. S., Britain, Russia and France.

But meanwhile, Cardinal Spellman has gone to Madrid as emissary of the Vatican to save what it can of Spanish Fascism.

RECOMMENDED BOOKS

The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:

DER FUEHRER, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. **778 pages. Price** **$3.00**

THE SPANISH LABYRINTH, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. **384 pages. Price** **$3.50**

CONTEMPORARY ITALY, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's warmongering among the nations. **430 pages. Price** **$3.50**

WHAT TO DO WITH ITALY? by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. **801 pages. Price** **$2.75**

THE CATHOLIC CRISIS, by George Seldes; new edition just published **$3.00**

RELIGIOUS LIBERTY IN LATIN AMERICA? by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. **170 pages. Price** **$2.00**

SCHOOL AND CHURCH. The American Way, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. **178 pages. Price** **$2.50**

FREEMASONRY AND ROMAN CATHOLICISM, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. **224 pages. Price** **$2.50**

ROME STOOPS TO CONQUER, by E. Boyd Barrett, ex-Jesuit priest; a keen analysis of the strategic plan of the Roman Catholic church to win America to its doctrines and practices, **267 pages. Price** **$3.00**

THE POPES AND THEIR CHURCH, by Joseph McCabe. A concise, colorful history of the Popes by a scholarly ex-priest; paper covers **75c**

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